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Mr Charlesworth

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

The Christian Freeman.

A Monthly Unitarian Journal.

DEVOTED TO RELIGIOUS, MORAL, AND SOCIAL PROGRESS.

With an Eight Page Supplement of "RECORD OF UNITARIAN WORTHIES."

No. 10.—VOL. XIX.] OCTOBER, 1875. [NEW SERIES.—PRICE 1½d.

Notes of the Month.

HOME AND ABROAD.

GLASGOW.—The second Unitarian church building at Glasgow will be complete about the close of this year. It is within a few paces of Glasgow Green, a great public resort.

SCARBOROUGH.—The Unitarians at Scarborough have now a subscription list of £2000. They intend to erect a building to cost £3000. We shall soon have Unitarian chapels at all our watering places.

MODERNISED JUDAISM.—A "University club man" has just written a tract to prove that Unitarianism is modernised Judaism. He forgets that the founder of Christianity was a Jew, and his religion Judaism. Christ never altered the theology of his own people.

WELSH UNITARIAN CHURCHES.—To the thirty-four Unitarian churches in Wales, another will be added at Lampeter in the spring of 1876. A member of the Church of England has presented our friends in that neighbourhood with a site, and burial ground, worth £300.

NOTES OF A TRACT DISTRIBUTOR.—"I was once asked by a respectable man for one of my tracts, I immediately gave him one, when all at once he came back and said, 'this is a Unitarian tract, I hope you are not a Unitarian.' I answered him, 'I was happy to say that I was.' He replied, 'I am a Wesleyan minister, and the greatest charge I can bring against the Unitarians is they are such sticklers for good works.' Another I handed into a shop, I saw the mistress, she said abruptly, 'you have brought that tract from the Unitarian Chapel and may take it back again.' Another was to a shoemaker, who ordered me out of his shop, saying he 'wished we were all annihilated.'" It is often an amusing and lively experience, the handing of a Unitarian tract to a companion or friend, and proves a capital topic for conversation in most circles, high or low. Try it.

THE *Christian World* says:—"No congregation will be the worse, but rather the better, for being cautioned against the mistaken habit of waiting for the Holy Ghost. Men might as well wait for the air that all breathe."

DR. MARTINEAU ON MATERIALISM.—The *Edinburgh Review* says that "one of the noblest and wisest answers which have been published to these pretensions of modern materialism is that of Dr. James Martineau, himself a metaphysician of a very high order."

THE UNITARIAN M.P. — Sir James Stephen in his recent essays, pays the following tribute to the late William Smith, M.P., who obtained the repeal of the act against Unitarian heresy:—"He lived as if to show how much of the coarser duties of this world may be undertaken by a man of quick sensibility without impairing the finer sense of the beautiful in nature and art, and as if to prove how much a man of ardent benevolence may enjoy of this world's happiness, without any steeling of the heart to the wants and calamities of others. When he had nearly completed four-score years he could still gratefully acknowledge that he had no remembrance of any bodily pain or illness; and that of the very numerous family of which he was the head, every member still lived to support and to gladden his old age; and yet if he had gone mourning all his days he could scarcely have acquired a more tender pity for the miserable, or have laboured more habitually for their relief. He possessed not merely the attachment and confidence of Charles Fox and his followers, but the almost brotherly love of William Wilberforce, of Granville Sharpe, and of Thomas Clarkson. They, indeed, were all to a man Trinitarian, but he a disciple of Belsham. But they judged that an erroneous opinion respecting the Redeemer's person would not deprive of his gracious approbation, and ought not to exclude from their own affectionate regards, a man in whom they daily saw a transcript, however imperfect, of the Redeemer's mercy and beneficence."

A Charge Replied to.—A Methodist paper says: "It took the Unitarian National Conference some years to decide whether it should profess itself a Christian body!" The *Christian Register* says: "National Conference of Unitarian and other Christian Churches has never had a moment's hesitation in this matter."

The Zeal of an Apostle.—"When I left Carmarthen College," said one of our ministers the other day, "I had £5; with this I bought a watch. A friend lent me £7 to buy a pony to enable me to supply a pulpit on Sunday many miles away, for which I received £12 for the whole year's service. I now preach three times every Sunday, for which I annually receive about £25." "Surpassing rich on £40 a year," is the case of more than one of our Welsh ministers.

In View of Death.—The Rev. F. W. Alexander uttered the following incontestable statement in one of his late sermons: "Have you heard any unbeliever on his dying bed send out for his fellow doubters or fellow deniers, to listen to his final confession of lies, or to pillow his head in the sinking moment? Have you seen them gathering around their comrade to pluck the dart from the stricken deer? On the other hand, how often have we stood by the bed of death, when the tranquil believer has said, 'See in what peace a Christian can die!'"

The Christian Union.—The new religious journal which has been recently commenced in London with the above title, "*Christian Union*," is said to be guided by the same liberal spirit as the New York paper of that name. The American very orthodox papers often fire a shot at it in the following way: The Methodist paper, the *Examiner and Chronicle*, mourns over the heresy of the *Christian Union*:—"It is unutterably sad to see the rankest Unitarian scepticism approvingly applied to the atoning sacrifice of Christ by a widely-circulated journal published in the name of an evangelical faith."

Education Seventy Years Ago.—Earl Russell said some time ago:—"When in 1807 the British and Foreign School Society began its work, unfurling its flag of schools for all, the Established Church pronounced at first the opinion that the children of the poor should not go to school at all, and it was only by the spur of inferior and very earthly motives that it changed its ground, and in 1809 set up the so-called National Schools on a narrow and sectarian principle. The British schools where Christianity is taught pure and simple were distasteful to the Church of England as well as the Church of Rome."

Dirty Work.—The Athanasian Creed is now regarded by many of the functionaries of the Church of England as a piece of dirty work. A canon begged of a Unitarian minister, his friend, not to call upon him any of the thirteen days of the year when he had, by command of the State, to repeat this creed, or as he said, "To do this piece of dirty work."

Sectarian Artists.—There is a constant increase of toleration and fellowship between members of sects that were once hostile and exclusive, but differing men of science do not seem to find it any easier to endure each other's errors, and, according to letters from Miss Harriet Hosmer, the American artists at Rome are divided into two cliques, "who hold no intercourse with each other." Let the quarreling scientists and artists learn peace on earth and good will towards men from the reformed theologians.

An Excitement Rebuked.—A gentleman passing along a street in Bristol saw a crowd before a baker's shop. They had dashed in the windows, thrown the bread into the street, and were threatening the baker. "What has he done?" asked the gentleman. "Done!" said the crowd, "why thrown a dog into the oven." "Is that all?" said the gentleman. "What extraordinary creatures you are; you are taught to believe that the God of all love and mercy is for ever employed in sending whole hosts of your fellow-creatures into the furious fires of hell to burn for ever and ever, and you think of it with composure, and yet you are mad with fury against this baker for burning one dog, who would be dead in less than one minute." And with this remark the gentleman walked away.

England Laughed at.—Signor Gavazzi, writing to the honorary secretary of the Italian mission, says:—"From several English papers just at hand I perceive the comical seriousness of a part of your press in discussing the honours and pre-eminence to be granted to Dr. Manning, cardinalised in Rome by the Pope. We laugh in Italy at such nonsense; and especially in Rome, where since 1870 our cardinals shine by their obscurity, and abscond themselves conscientiously from a people rid of their former pride and oppression. Of course we have amongst us a few fanatics, still revering in the cardinal's hat the old princely ornament; but even with those the homage paid to its bearers is more in the heart than in the hand and the knee. But to read here of such theatricalities now-a-days in Protestant England, to us it is not so much an enigma as an absurdity and a monstrosity."

TWO FACTS.—The revivalists of London are now constrained to admit that the recent excitement of Messrs. Moody and Co. have not added to the number of members of orthodox churches; while the Unitarians of East London, who were in the midst of the excitement, are able to report that their church membership steadily increased during the whole time of the revival services.

AGAINST LITERALISM.—The Bishop of Lincoln has been denouncing the requirement of fasting before communion. Nothing, he said, was more childish than to lay down, as a rule, that the ancient Church did so and so, and therefore we must do the same. Our blessed Lord reclined at holy communion. Were they to do the same? The early Christians saluted each other with a holy kiss at the communion. Was this to be practised also? The primitive Christians sold their goods, and had all things in common. Were their people to be constrained to do the same? It was the ancient practice to administer the holy communion to infants. Should they do this also?—*Methodist.*

LORD ST. LEONARD'S SECRET.—A charming letter from poor old Lord St. Leonards is published. Somebody wrote to him once congratulating him on his good health and saying that he seemed to have the secret of long life. In reply he wrote as follows:—"Boyle Farm, 6th November, 1871.—My dear Sir,—Your kind present will be a great ornament to my library. I must altogether disclaim the possession of the secret of long life. My own great age, in my 91st year, is singular in this respect; its operation on the two classes to which I belong. I am the oldest peer in the House of Lords, and therefore I am called the father of the House. I am the oldest member of the Bar, and therefore I am called the father of the Bar. After so long a period, never withdrawing from the duties attached to the position which I have occupied, I have ultimately retired from public life, but still find myself called upon to exercise the faculties of which a kind Providence has left me in possession. I lead a life which seems likely to extend itself. I enter into no speculation, and have nothing to agitate me. I avoid all luxurious living, and limit myself to a moderate quantity of wine. I go early to bed, and my moderation is rewarded by a good night's sleep. I get up early, and am always down to a 9 o'clock breakfast. I pass much of my time in reading. I live a happy life, for which I thank God, and submit myself to His guidance and mercy. This, then, is all the secret which I possess of long life.—Yours faithfully, S. Leonards."

THE SECRET OF SPAIN'S DISASTERS.—In the most Catholic nation of Spain, where there are nine archbishops, ninety-three bishops, one hundred thousand priests, fourteen thousand monks, and nineteen thousand nuns, out of a population of fifteen million, less than a million know how to read and write! No wonder that a republic fails in such a land!

THE REVIVAL MOVEMENT.—At the Baptist Anniversary Meeting, the Rev. C. Stovel declared that he had watched all the revival movements for more than half a century, and he had carefully noted their moral results. These results had been ruinous, and never more so than in the case of the movements led by men who were most eloquent in declaring what *they had done.*

A NOBLE UTTERANCE.—Mr. Minton, a clergyman of the Church of England, recently said: "A God, infinitely good, infinitely just, infinitely loving, they could love, but to love a Being, however powerful, who will keep multitudes of His own creatures alive to all eternity for the sole purpose of torturing them, knowing perfectly well all the time that it can never do them one particle of good, they felt was utterly impossible. It did not tend to make love spring within them to be told that this infinitely powerful Being would accept the bloody sacrifice of an innocent victim on behalf of a certain chosen few from all eternity, and that the countless millions of human kind had been by Him placed under a terrific and eternal curse because of *one sin committed before they were born.*"

INFALLIBILITY.—At a dinner in celebration of the opening of a new church organ at Totnes, the Duke of Somerset said:—"I have read of late a great deal about infallibility and Vatican decrees. Bishop Burnet, in his history, relates that when he went to Rome he called upon Queen Christiana, who had adopted the Catholic faith, to inquire how it was she had come to believe in the infallibility of the Pope. The Queen said she did not think much about infallibility, but that she had an idea that somehow or other the Popes had supernatural assistance, 'because I have lived here a long time now, and have known four Popes, and they were all consummate fools, and if they had not had supernatural assistance, I don't see how they could have got on.' If Queen Christiana had lived in these days, proceeded the Duke, I think she would have said there were still instances of consummate folly on the part of popedom, but she would have expressed her doubts whether the supernatural assistance had not been withdrawn."

A STORM AT SEA.

"MOTHER, you will let me go?"

A terrible storm was sweeping along the wild coast of North Devonshire. The Teignmouth lifeboat is prepared to make its way to a foreign vessel which, at some short distance from the land, is showing signs of dire distress. The lifeboat crew is complete, with the exception of one man. Young Will Carew, a Teignmouth fisher-lad and an expert sailor, is offering to fill the vacant place. At first he bends down gently to a woman, who stands beside him on the dreary shore, and it is his clear, brave voice that we hear above the raging of the storm.

"Mother, you will let me go?"

The mother has been a widow only six months. Her husband was a fisherman; he put out one bright day last spring, for the last time, in a fishing-boat, upon a delusively calm sea. A sudden squall came on; broken fragments of the boat were seen next morning on the beach, but the fisherman returned no more to home and love. And now the son asks permission to brave the horrors of the sea, which his father found so pitiless.

A fierce, passionate refusal rises to the woman's lips. But her sad eyes move slowly toward the distressed vessel; she thinks of the many loved lives in jeopardy within it; thinks, with a sudden pang of agonised pity, of many distant, dear homes in peril of bereavement. She turns to the boy, and her voice is calm and courageous as his own:—

"Go, my son. And may God Almighty go with you, and bring you safe back to your mother's heart."

Hurriedly she leaves the beach; hurriedly seeks her desolate home, and alone she wrestles with the pain of her old sorrow and her new fear.

Morning dawns again. The storm has spent itself. Sullenly the waves are tossing their haughty heads, but the sea's worst fury is over at last. A gallant vessel has gone down upon the waters, but the Teignmouth lifeboat has nobly fulfilled its noble task, and all hands on board the vessel have been saved.

Why does young Will Carew linger in hesitation outside his mother's door? Bravest of the brave he has shown himself throughout the night. Why does he shrink from the proud welcome that awaits him from the heart nearest to his own?

Beside him stands a tall, worn man; a man whom he has rescued from a watery grave; a man whose eyes, full of tenderness, never leave his own. Around the two throng Teignmouth villagers; many hands are thrust toward the man in happy recognition.

"Who will dare to tell her?" So speaks a voice well-nigh choked with emotion.

"I will." And Will Carew makes his way through the awe-struck crowd. Another moment, and he is in his mother's arms. He feels and knows for the first time the whole depth of that wondrous maternal love which Love Omnipotent has chosen as its best earthly token.

"Mother, listen. I have a tale for your ears. May God teach me how to tell it right. One of the men saved last night was a Teignmouth fisherman." The boy's voice is soft and grave, but it is evident that he steadies it only with a strong effort.

"A fearful storm had overtaken him upon the sea, one day not many months ago. He was observed and saved by a foreign vessel. The vessel was outward bound. Away from home, from wife, from kindred, the man was forced to sail; and by wife and kindred he was mourned as dead. He arrived at the vessel's destined port, only to set sail again with the first ship bound for England. Last night he found himself within sight of home; but a wild storm was raging on land and sea, and once more the man stood face to face with a terrible death. Help came in his need; help God-sent, God-directed. And—."

The boy breaks down now. On his knees, by his mother's feet, he clasps her hands convulsively in his, and his voice comes only through his thick sobs: "Mother, darling, try to bear the happy truth. When your brave heart—a heart which, in the midst of its own sorrow, could feel for the sorrow of others, sent me forth last night to the succour of the distressed, you

knew not—how should you know?—that you sent me to the rescue of my dear father's life. God gave him to me. God has given him, mother, back to our grateful love."

Not another word is spoken. Locked in each other's arms, mother and son pour out their hearts in a flood of unspeakably happy tears.

A step is heard; the rescued man stands by his own fireside, remembering, with deep emotion, that his place there has been won for him by the skill and courage of his son.

With a cry of wild joy the mother rushes forward, and her head finds its long-lost place upon her husband's breast.

Ah! Love, supreme, unutterable! Strange, indeed, are the paths through which thy Divine wisdom leads thy children to happiness! In mute reverence we bow before the mighty tenderness which crowns and blesses earthly love.

WE CAN MAKE HOME HAPPY.

Though we may not change the cottage
For mansions tall and grand,
Or exchange the little grass plot
For a boundless stretch of land—
Yet there is something brighter, dearer,
Than the wealth we'd thus command.

We can make home very cheerful
If the right course we begin;
We can make its inmates happy,
And their truest blessings win.
It will make a small room brighter
If we let the sunshine in.

We can gather round the fireside
When the evening hours are long;
We can blend our hearts and voices
In happy, social song;
We can guide some erring brother—
Lead him from the path of wrong.

We may fill our home with music,
And with sunshine brimming o'er,
If against all dark intruders
We will firmly close the door;
Yet should the evil shadow enter
We must love each other more.

There are treasures for the lowly
Which the grandest fail to find;
There's a chain of sweet affection
Bringing friends of kindred mind—
We may reap the choicest blessings
From the poorest lot assigned.

THE RECOGNITION OF FRIENDS IN THE FUTURE WORLD.

This is a subject of universal interest. Shall we know our friends in the spirit land? Shall we be able to recognise them as individual beings, bearing the same relation to them which we sustained in this world? Shall we be permitted to see our parents, brothers, sisters, children, and friends, as such converse with them, recount the pleasures of the earth, and together rise on the expanding wings of joy and love through the illimitable regions of the celestial kingdom?

These are questions which come home to the soul of every person in the hour of calm meditation upon the relations of the two worlds, and invest the idea of future existence with a vast increase of bliss or misery, according as we answer them in the affirmative or the negative. We will endeavour to approach the subject, then, with an idea commensurate with its importance, and gain all the light we can, both from nature and revelation.

We take for granted, now, the belief in an immortal state of existence. It is no part of our plan to prove this. Considering this as settled by the testimony of the human soul and the Scriptures, we proceed to investigate the conditions and modes of man's existence in the spirit land.

Do we ever think of living there without the exercise of those faculties which contribute to our enjoyment here? Can we for a moment indulge the thought that we shall exist in a state where we shall not see our friends, or exercise the powers with which we are endowed? Do we conceive of heaven without kindred, without friends and fond remembrances, pure affections, loving hearts? Do we ever think that these ties which bind our souls together and strengthen them here, will be for ever dissolved when the spirit leaves its frail, clayey tenement? Do we really believe that all this rich wealth of the heart will be swept away on our passage across the Jordan of death? Ah, no! no! The poet uttered a great truth, to which all hearts will respond, when he exclaimed:

"They sin who tell us love can die;
With life all other passions fly,
All others are but vanity.

* * * * *

But love is indestructible,
Its holy flame for ever burneth.
From heaven it came, to heaven returneth;
Too oft on earth a troubled guest—
At times deceived, at times oppressed.
It here is tried and purified,
Then has in heaven its perfect rest;
It soweth here with toil and care—
But the harvest time of love is *there*."

Thus all instinctively believe. We cannot for a moment admit that we are to exist hereafter without those sentiments and emotions which our Heavenly Father has given us for our highest enjoyment in this world. This belief is founded in the natural instincts of our souls. It is so ineffaceably impressed upon our souls that nothing can erase it. Here reason and instinct agree.

If one part of our mind is to be destroyed; if memory, imagination, reason, affection, or any other single faculty, is to be taken away, what assurance have we that the other parts or faculties may not be taken also? And finally the whole mind might be destroyed, and that which was created immortal would become mortal. We fall back upon the teachings of consciousness. The mind is a unity. All its powers, as a unity, are to exist in the future world. With this position only can we reconcile the doctrine of immortality at all, or believe that man will exist in the spirit world as an individual human being.

The mind then is a unit. It is to exist hereafter as a unit. All its powers will remain there and be called into action. Upon their action depends our continued happiness. We have faculties here which unite us together — the social and affectional faculties of our being. These will exist in the spirit world also. We have faculties which will enable us to recognise our friends here; we shall have the same faculties, which will enable us to recognise our friends there. The recognition will be of the mind, not of the body, for the body will not be there. Spirit will communicate with spirit in holy and affectionate communion, and thus fill out the measure of our mutual joys.

Is it said that all this is speculation? Then it is speculation founded on the action of the human mind, according to the laws which God has given us, and these laws pertaining to the mind are just as ascertainable in comprehension, and effective in operation as those pertaining to outward nature or the human body. But we are not left solely to the argument derived from the human mind.

We turn to the teachings of revelation which bear upon the subject; and here we notice the fact that where the sacred writers treat of our existence in the future state, they allude to our *individual* existence. When Jesus spoke of the resurrection of Lazarus from the dead he addressed his sister saying: "*Thy brother* shall rise again," implying that the identical person who departed should rise as such, and his relatives would recognise him in this character. The Apostle Paul, when treating of the resurrection, in his epistle to the Corinthians, says: "As we (as individuals) have borne the image of the earthly, so we (the same persons) shall also bear the image of the heavenly." As individual personalities we exist in this world, distinguished from others by certain characteristics. Thus shall we enter the resurrection state as peculiar and distinctive individuals. We shall not be merged, as some suppose, into the great ocean of infinity, or exist in a state of unrecognisable union with the great mass of human souls, but we shall dwell there as individual entities, bearing the same personal relations to each other as here.

This is the meaning of all those passages which speak of man's transition from one world to another. All are to be raised as individuals, not as a united and inseparable body. Jesus says, "In my Father's house are many mansions," implying that many persons, as individuals, are to occupy these mansions or apartments. Paul says, "Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." Here individual entity is plainly implied in the expressions "we see," "I know," "face to face." The

revelator heard "every creature in heaven, on earth, and under the earth, rendering glory unto the Father and the Son," which means that each person, as a person, did this.

If we are to be raised then as individual existences, we shall retain our personal or mental identity, our memory, our consciousness, and all those powers that enable us to recognise each other, as each will retain and possess his distinctive mental peculiarities the same as when dwelling here upon the earth.

Again, the sacred writers speak of heaven as a *social state*, where friend meets friend, and soul unites with soul. Paul says to the Thessalonians, "I would not have you ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even them also who sleep in Jesus will God bring with him." Here the idea of union is brought out. And it was this idea of their being united together, and to Jesus, that gave consolation to them that mourned, and made significant the inference which the apostle drew from his statement: "Wherefore comfort one another with these words." There could be little comfort in the thought that friends are to exist in the future world and yet be entirely ignorant of one another; that affections dwell in the soul, and there are no objects upon whom to bestow them. Heaven would be no heaven to me if I should be deprived of the society of friends and kindred. It would be but a mockery to give me ties to bind me to my friends, and then place me where these ties would be inactive and useless. It would be like holding up before the hungry man tempting viands, yet so far out of his reach that he could not partake of them. The comfort consists in giving satisfaction to the soul, as the hungry man is satisfied only in eating the food which his physical nature craves. And this satisfaction can be obtained only in the society of kindred spirits. This alone will satisfy the demands of the social nature, and fill up the measure of our joys. Hence Jesus and his disciples generally speak of the future world as a *social* state. The inhabitants of that state exist as individuals, but not alone, like prisoners in their solitary cells. They dwell with their brethren, their friends, angels, the spirits of just men made perfect, their Saviour, and their God.

At the transfiguration of Jesus, Moses and Elias are represented as talking with him. They had not lost their social character. They delighted in the society of kindred and loving souls. And it was this feature which made the occasion a happy one, and caused Peter to exclaim, "Lord it is good for us to be here."

John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he (Christ) shall appear, we shall be like him; for we shall see him as he is." They knew not the precise condition in which they would exist in the spirit world, but they believed they would be with Jesus their Saviour, and that they would be like him and see him in his true character. In this is implied the idea of union, sociability, oneness of feeling and purpose. Those whom the revelator describes as rendering "blessing, honour, glory, and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever," are represented as doing this in concert and harmony, thus indicating the exercise of their social powers.

Indeed, it would be difficult for us to conceive of a heaven which was not social in its nature. This element enters into so much of our enjoyment on earth. How large a proportion of our happiness consists in mingling with our fellow men, conversing with them, opening to them the secrets of our heart's joys and sorrows, and seeking sympathy and encouragement from them! What a blank would this world be without friendship, mutual expression of confidence, the heart-felt communion of souls! Were all these taken away we should have little to bind us to earth. From these, next to communion with God, our chiefest pleasure comes.

"How blest the sacred tie that binds
In union sweet according minds!
How swift the heavenly course they run
Whose hearts and faith and hopes are one!"

There is even a "generous pleasure" in the expression of sympathy with the woes of kindred hearts. Much of our enjoyment is derived from relieving their sufferings and sharing their sorrows. Shall we not have the same nature and the same attributes in the spirit world? Shall we not there also experience the pleasure of exercising sympathy for others? Here our hearts agree with the Scripture utterances. Jesus says that "joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance." The sufferings of sinners on earth, and joy at their conversion, affect angels and just persons in heaven. They sympathise with the inhabitants of earth, and their joy will not be full and complete till every sinner is reclaimed and made pure and happy. Can we doubt, if such sympathy exists between the inhabitants of the two worlds, that there will be abundant sympathy manifested by the kindred spirits of heaven who are united in holier and more intimate relations?

We turn to the expressions uttered by Jesus in his prayer to God, a short time previous to his crucifixion: "Father, I will that they also whom thou hast given me be with me where I am." This is an expression of a desire springing up from a sympathetic heart, that those dear ones, his disciples, his friends and followers, whom the Father had given to him, might be permitted to come to him after he should have passed away from earth. It is a sincere and heartfelt desire which all feel when they are about to depart, or to bid farewell to cherished friends. Here is seen the *human* side of Jesus' character, for he is not "an high priest who cannot be touched with the feelings of our infirmities." Like us, he indulged human feelings and sympathies, "yet without sin."

He desired that all whom the Father had given him might be with him and share his love. Who were given him? Prospectively, all men. "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "The Father loveth the Son, and hath given him all things (*i.e.*, all men) into his hands." Jesus accepts all, even those who are now sinners and enemies. He came to reclaim them and make them pure and holy, fit to enjoy his love and his kingdom. He will seek and save the lost ones. He will draw all men unto himself. He will gather all the wanderers into his fold, when there shall be "one fold and one Shepherd." He will wipe away tears from all faces, destroy death and him that has the power of death, cause sorrow and sighing to flee away, when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

After having banished sin and sorrow from human souls, will Jesus be content to leave them and go off into some distant corner of the universe and dwell apart from them for ever? No; he will desire to be with them. As he is united to the Father, so he desires that the children of the Father, whom he has redeemed and fitted to enjoy the blessings of his spiritual kingdom, may be united to him. To this feeling he gave utterance in his prayer. "I pray for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; and the glory which thou gavest me, I have given them . . . that they may be made perfect in one."

As they shall know each other, and in harmony commune together and with him, as he communes with the Father, so shall they spend an eternity of elevated and spiritual communion, glorifying him and the Father, sympathising with each other, and together rising in knowledge, holiness and truth, towards the great Source of all wisdom and truth.

Thus shall the ties which death seems to sever here be rejoined in the glorious "fatherland," when

> "Soon or late we reach that coast,
> O'er life's rough ocean driven,
> We shall rejoice, no wanderer lost,
> A family in heaven!"

J. S. Lee.

A CAMBRIDGE SCHOLAR ON THE TRINITY.

PART II.

CHRISTIANITY in itself is a thing quite plain and wholly practical, consisting in *nothing else* but the love of God and the love of our neighbour (Matt. xxii. 36-40). For the summary abridgements of the whole of his religion, see our Saviour's own words: Matt. xix. 16-22, xxv. 31-46; John xiii. 35, xiv. 15, 21, 23, 24, xv. 10, 12, 17; and those of his beloved disciple, 1 John iii. 22-24, v. 3. In short, if the point is to be settled by Jesus and his apostles, *he* is a Christian, and he alone, who is a doer of the word (Rom. ii. 13, James i. 22-25). But Christianity, as it has been altered and disguised by divines, is converted into a system of dark and unintelligible mysteries. *They* have settled it that *he* is a Christian, and he alone, who believes, or rather fancies and professes that he believes, all kinds of obscurities and contradictions.

The reader who understands, as most readers do, such words as *Faith*, *Grace*, &c., in the English Testament in their *theological* acceptation, is involved in difficulties and perplexities, from which nothing can extricate him but a return to the *scriptural* meaning of the words, which, with occasional allowance for a few Jewish and foreign idioms, is always the common practical meaning of all other moral writers of the same language at the same period, and never the metaphysical meaning of squabbling scholastic divines. If a man were to be so drilled in his youth, as thoroughly to imbibe the notion that the "Spectator" was a book of mysteries, and that whenever in reading it, he should meet with the terms, *word*, *spirit*, *grace*, &c., he must always understand them to mean *Jesus*, *Holy Ghost*, *influx*, &c., Addison's writings, which are now so perspicuous, would become as dark as many people fancy the Bible to be. And, on the contrary, if a man will but cast away his theology and read the Bible with the same common sense that he reads the "Spectator," or any other book, he will find much of what before was dark and unintelligible, become plain and easy.

By far the greatest number of the Trinitarian arguments consist simply of showing that something is said of God in one part of the Bible, which is also said about Jesus in some other part. So Granville Sharpe argues that as Jesus is called a shepherd, and God is also called a shepherd, therefore Jesus must be God. We might as well say that as Saul is called King of Israel (1 Sam. xxiv. 14), and God is also called King of Israel (Isa. xliv. 6), therefore Saul is God! Alas, if the Bible had not been one of the plainest and simplest books in the world; if it had not been its *only* purpose to make us good and happy, and if that purpose had not filled every page of it, it must have long since been overwhelmed by the treatment it has met with. No other book was ever so used, or rather so misused. No other book could have survived such usage. I wonder no one ever maintained that it ought to be read, like Solon's laws, one line forwards and the next backwards; or up and down like the Chinese; or the two columns to be read across like Papyrius Cursor. If it is to be explained so differently from other works, why may it not be read differently from other books? If common sense is to be laid aside in expounding it, why may we not as well lay aside common sense in reading it?

Oh! the credulity of human nature! Do but begin with it in infancy, and you may so debase the gift of God to man as scarcely to leave a trace of anything but his outward form to distinguish between him and the beasts of the field. You may degrade the human mind till it will swallow anything; you may make it believe that a piece of bread is the body of a man who was buried eighteen hundred years ago. Nay, more; that the son of a Galilean carpenter, who died upon the cross, is the Omnipotent Jehovah, who can neither die nor change; "the blessed and only potentate, the king of kings, the lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." And all this upon no other ground than mere incidental metaphors dropt in a book, the whole

stream of which runs clear and full and strong against all such monstrous conceptions. As Dean Sherlock says: "When men's fancies are so possessed with *schemes* of religion, whatever they look on appears of the same shape and colour wherewith their minds are already tinctured, like a man that looks through a painted glass. All the metaphors and similitudes and allegories of Scripture are easily applied to their purpose; and if any word sound like the tinkling of their own fancies, it is no less than a demonstration that it is the meaning of the Spirit of God; and every little shadow and appearance doth mightily confirm them in their preconceived opinions." (Knowledge of Jesus Christ, p. 69, ed. 1674.)*

Surely our orthodox brethren never allow themselves to reflect seriously and deliberately upon the magnitude of the point to be proved, or they would never be the dupes of such frivolous reasoning. When I compare the enormousness of their conclusions with the weakness of their premises, I have no other alternative but to suppose either such a total want of reflection as I have first mentioned, or else that the early inculcation of the tenet, and the fear that it would be profane to call it in question, have so subdued their judgments that they are "seared with a hot iron," and have lost all sense of feeling for new impressions upon the subject.

That doctrine which makes man to be God, nay more, both God and man at the same time, is so contradictory, I do not say to the probabilities, but to everything we know of the *possibilities* of reason and nature; and, in addition to this, so at variance with the general voice of revelation, that a free and unbiassed mind feels it a less violent measure to admit almost any supposition sooner than this. Were it true, which is very far from being the case, that the Scriptures had called Jesus "God" in such a way as that it could only be understood as an assertion of his divine nature, it would be much more easy and natural to suppose (harsh as the supposition would be) that the words were interpolated, than that the doctrine was that of the Scriptures.

But as the fact stands, there is no occasion for this, nor for any supposition that has the smallest harshness in it whatever. All the harshness is on the side of those who maintain, and not of those who deny, the doctrine; for such is the context and connection, such the object and aim of the writer, in all those places of Scripture in which the title of "God" is applied to Jesus, that it cannot possibly be supposed to have any reference or allusion to the metaphysical nature and essence of our Saviour, without supposing that the

* In the same discourse the Dean lays down further principles which apply aptly to the Trinitarian controversy. Thus:—"He who would be an honest reader of books, who hath no mind to turn everything into burlesque, ought carefully to distinguish between proper and allusive or metaphorical expressions, to consider the use of words and phrases, and the great variety of dialects, and the peculiar modes of speaking in every language, and in every age, and to urge metaphors no further than their first intention; without which we may deal by an author, as these men deal by the Scriptures, make him speak nonsense, or (as they used to call it) 'venerable mysteries,' and overthrow and contradict his own design?" Again, "And is it not intolerable presumption for men to mould and shape their religion according to their fancies and humours, and to stuff it with an infinite number of orthodox propositions, none of which are to be found in express terms in Scripture, but are only pretended to be *deduced* from thence by imaginary consequences from some little hints and appearances of things? Especially, is not this unpardonable in those men who cry down reason for such a profane and carnal thing as must not presume to intermeddle in holy matters, and yet lay the foundation of their religion, and erect such glorious and magnificent fabrics, on nothing else but some little *shows* and *appearances* of reason? But the plain truth is this; when men argue from the nature of God, and His works and providences, from the nature of mankind, and those eternal notions of good and evil, and the essential differences of things, that is, when men argue from plain and undeniable principles, which have an immutable and unchangeable nature, and so can bear the stress and weight of a just consequence, this is '*carnal* reason;' but when men argue from fancies and imaginations which have no stable nature, from some petty allusions, and similitudes, and allegories, which have no certain shape nor form, but what every man's fancy gives them, this is '*sanctified* and *spiritual* reason;' but why, I cannot imagine, except that it resembles ghosts and shadows, which have nothing solid and substantial in them."

writer has "lugged in head and shoulders" (as the phrase is) that which is quite foreign to the subject he has in hand.

The whole design and drift of the author, all his views and purposes, together with the relations and dependencies that subsist between the surrounding words and the word *God*, conspire to point out its figurative meaning. To suppose that the sacred writers in these passages thought of any other meaning, is just as natural as to suppose that Paul thought those persons, who he says made their belly their god, really believed that part of their bodies to be possessed of a divine nature and essence. Or that Rousseau (who doubted at least, if he did not deny, the existence of all revelation whatever) believed Jesus to be really Jehovah, because he said in that fine drawn character which he has given of our Saviour, in the fourth book of his Emilius: "*Oui, si la vie et la mort de Socrate sont d'un sage, la vie et la mort de Jesus sont d'un Dieu.*" To give the title of God to human beings is not without example, either in sacred writers or profane. In the Old Testaments, not only Moses but ordinary magistrates are so called. In the New (Acts xii. 22) we find it given to Herod. In Philo we find the Emperor Augustus praised for being displeased with the title (*Leg. ad. Caium*, ii., 568, ed. Mangey), and in next page he says of Caligula "not only saying, but even believing, that he was God." And Gregory Nazianzen calls himself and his party *Gods*, because they worshipped the Trinity: θεοι δια τριαδος προσκυνουμενης (I. 440 B. edit. 1609). Consider, I once more entreat you, the nature of the doctrine, its awful and appalling magnitude. Consider the nature of the supposed proof, a mere passing allusion; and then consider the character of those whom you suppose to have believed and taught the astonishing tenet; consider the plain, open, unreserved declaration which they make of their sentiments, their direct and full manner of "showing all things," and of declaring "at all seasons" "all the counsel of God" (Acts xx. 35, 18, 27). Having after their master's resurrection renounced all earthly hopes and fears, they had nothing to manage or to dread. They were the disciples of one who himself spake openly to the world (John xviii. 20), and who commanded them to preach his doctrine on the house tops (Matt. x. 27), and they executed the commission, speaking the word of God with all boldness and freedom (Acts iv. 13, 17-20, 29-31, xiv. 3, xix. 8, xxvi. 26: Ephes. vi. 19-20) and keeping back nothing that was profitable, but showing and teaching publicly from house to house (Acts xx. 20 and compare Ps. xl. 10) the things which concern the lord Jesus Christ, with all confidence (Acts xxviii. 31).

Were these the men to teach a doctrine so important as you deem that of our Saviour's divinity; a doctrine so amazing, a doctrine so very repugnant to everything in reason and in nature, a doctrine which requires to be laid down with authority so full, express, and positive, and to be asserted in terms so explicit and unequivocal, before any thinking mind can admit the slightest idea of it. Were these, I ask, the men to teach a doctrine like this by incidental expressions capable of metaphorical explanations, by oblique hints, casual notices, and passing allusions? Were these the men likely to leave a thing of this sort to be collected by inference and deduction from a few scattered and obscure intimations, from the petty observations of a grammarian upon the omission of a Greek article, or the plurality of a Hebrew noun? No, no. Such a doctrine was never taught by such men in such a way.

Had they ever intended to teach it, and still more, had they been commissioned by heaven to teach it, we should have read it in their writings as clearly, copiously, and unequivocally, as we do in those of the most explicit and orthodox of the fathers, let him be who he will, not excepting the exquisite author of that incomparable piece *Quicunque vult.*

Whatever they thought profitable for doctrine, for reproof, for correction, for instruction in righteousness, and much more, whatever they thought necessary for salvation (which some pretend to be

the case with this tenet), the sacred writers using great plainness of speech taught openly, explicitly, and repeatedly, in season and out of season (2 Tim. iii. 16, iv. 5, and 2 Cor. iii. 12). They left no doubt of their meaning in such cases, no question whether they spoke literally or metaphorically, nothing for their successors to do but to repeat again what they had repeated over and over before in the plainest, fullest, and most unambiguous terms. The very doubt, therefore, that hangs over the few scanty casual passages from which the theological alchymy of the darker ages has extracted such a *caput mortuum*, is sufficient to show that it is not the design of those passages to teach anything of the kind.

But when, in addition to this doubt, we see the doctrine contradicted expressly in many particular places of Scripture, such as John xvii. 3; 1 Cor. viii. 6; Ephes. iv. 6, &c.; which affirm positively that the Father of Jesus is the only true God; and also generally contradicted by the whole tenor of Holy Writ; when we observe, moreover, to what miserable shifts and expedients the advocates for these mysteries are forced to have recourse, in order to evade that tenor; when we hear their unintelligible jargon of two "natures" in one "person," of "essence," and of "substance," and one knows not how many more absurdities, of which there is not the most distant hint in Scripture; when we see with what clumsy buttresses they prop up the incoherent parts of their incongruous mis-shapen fabric; we gaze with perfect astonishment at the magic and fascinating power which religious prejudices acquire when they are instilled in early life and upheld by a superstitious dread of inquiring into a subject that is weakly deemed too sacred for human investigation!

It is beneficial for all men at all times to bear testimony to what they believe after a careful inquiry to be the true and genuine spirit of our most holy religion. In the days of our blessed master, rites and ceremonies, the invention of Scribes and Pharisees, were the grand impediment to his endeavours to make men good and happy. In our own times, speculative doctrines and systems, the invention of theologians and schoolmen, have succeeded to the place of rites and ceremonies. And we should succeed to his efforts in constant endeavours to resist them. I have long since ascertained to my own satisfaction by a diligent and careful study of the Bible, that *Moral and practical Christianity is the only Christianity contained in the Scriptures.* If learning did but purge itself from theological prepossession, all absurd, unintelligible doctrines and mysteries, which divines now fancy they see through a glass darkly, things seen to no end but to engender strifes among men and make God the author of confusion, would utterly vanish; and leave only that doctrine according to godliness, which beams with such conspicuous lustre through the whole Bible. That you, and I, and every reader of that best of books may daily see more and more of its simple light, by daily applying more and more to the best means for knowing what it teaches—*i.e.*, by doing the will of our Father (John vii. 17); and that our practice may enlarge our knowledge, and our knowledge in return invigorate our practice, is the earnest wish of one who is persuaded that such knowledge and such practice will infallibly guide us, and that nothing else ever will guide us, to true happiness.

THE ETERNAL FATHER.

FATHER! the sweetest, dearest Name
That men or angels know!
Fountain of Life, that had no fount
From which itself could flow!

Thou comest not, thou goest not;
Thou wert not, wilt not be;
Eternity is but a thought
By which we think of thee.

Lost in thy greatness, Lord! I live,
As in some gorgeous maze;
Thy sea of unbeginning light
Blinds me, and yet I gaze.

For thy grandeur is all tenderness,
All motherlike and meek;
The hearts that will not come to it
Humbling itself to seek.

On earth thou hidest, not to scare
Thy children with thy light;
Then showest us thy face in heaven,
When we can bear the sight.

—*Frederick William Faber*, 1861.

WHY USE CREEDS?

The Rev. Bourelier W. Savile read a paper on the Athanasian Creed at the Plymouth Conference of clergy and laity in 1873, in which he says (p. 4):—"We are unable to find a sign of any creed earlier than the close of the second century, other than what Scripture records. The earliest . . . is in Irenæus, Adv. Hæer. i. 2. . . . The creed of the Church of Jerusalem, as it appears in the *Liturgy of St. James*, which may possibly be as old as the second century, contains only the following words: 'I believe in one God the Father Almighty, Maker of Heaven and Earth, and in one Lord Jesus Christ, the Son of God.'"

And to Mr. Savile's remarks we may add yet further facts. The "Apostles' Creed" is first met with (in a briefer form) in Tertullian at the close of the second century, and Bishop Pearson considers that one article of it was not introduced until A.D. 600. So it took six centuries to grow. It is a "conglomerate formed out of the most fitting expressions which the Western Church could elaborate in the course of seven centuries and a-half" (Lumby's "History of the Creeds," p. 6). The Nicene Creed began in A.D. 325, and received various additions, which were not finally sanctioned till 1014; so it took seven centuries to grow. The growth of the "Athanasian" Creed is a problem insoluble. The term "Trinity" occurs in no creed of earlier date than at least the middle of the third century. The Nicene Creed was not repeated in the daily service, even in the Greek Church, until the middle of the fifth century, and still later in the Latin. Or, to quote two well-known writers: "[In the second century] the Christian system preserved its nature and beautiful simplicity, and was comprehended in a small number of articles. The public teachers inculcated no other doctrines than those which are contained in the Apostles' Creed; and in the method of illustrating them all vain subtleties, all mysterious researches, everything that was beyond the reach of common capacities, were carefully avoided." (Mosheim's "Eccles. Hist." cent. 2, pt. 2, iii. 1.) "The systematic doctrine of the Trinity was kept in the background in the infancy of Christianity, when faith and obedience were vigorous." (Dr. J. H. Newman's "Arians of 4th Century," ii. 1, p. 160.) C. S. K.

WHAT CHRIST SAYS CONCERNING PUNISHMENT.

Men use the Bible as though it related exclusively to the scenes of eternity, and had no connection whatever with the events and experiences of the present life. An incident which strikingly illustrates this truth, recently transpired in a popular academy. A recitation connected with Roman history was going on in one of the advanced classes. The name of Augustus Cæsar frequently appeared in the lesson, also the name of Herod. The teacher desiring to confirm the Gospel history, reminded his pupil that this was the same Cæsar who levied the tax on the Hebrews, at the time when Joseph and Mary went down to Bethlehem to be taxed and Christ was born while they were there; and that this was the Herod who inquired of the Wise Men from the East concerning the infant Jesus, and who caused all the children in Bethlehem to be slain. The class listened in blank astonishment, and one of the girls said with staring eyes, and evident incredulity, "I thought these were real men, that Cæsar was a Roman Emperor, and that Herod was governor of one of the Roman provinces."

"They were real men," responded the teacher, "but they were the same men that we read about in the New Testament."

"You do not mean to say," continued the pupil, her wonder and interest increasing, "that the Roman province of Judea, over which Pontius Pilate was governor, is the same Judea, and that this is the same Pilate that we read about in the Bible?"

"Certainly!"

"And that Herod and Pilate and Peter and the rest were real men?"

"Certainly!"

"And that the land of Canaan was a real country such as put down in the geography and on the maps?"

"Certainly!"

"*Why!*" said she. "I always thought the Bible told about heaven and angels, and things different from this real world—about the place where we go when we die."

It was found most of the class were of her opinion, and that the events recorded in the Bible, had about as much connection in their thought, with real history and real life, as have fairy tales and dreams.

This incident illustrates an impression that very largely pervades the public mind. It is not usually, perhaps, carried to the same extreme. But there are thousands of persons who associate the teachings of the Bible almost exclusively with the scenes of eternity. They forget that it was written for the moral, social and political, as well as for the religious, instruction of men possessing wants and passions like our own—that it says very little about the hereafter life, and that nearly all its appeals and warnings relate to earthly interests.

This visionary conception with regard to the Bible, accounts for much of the false theology, and nearly all the false interpretations which mislead mankind. If you can make men understand, when they sit down to study the Bible, that while it announces principles and precepts which are of equal application in all times, and while in a few instances it lifts the veil and affords us a brief, and—it must be confessed—a somewhat indistinct glimpse of the spirit world, it was nevertheless written by wise and good men, who lived in the world, who felt the beating of its great heart, who were intensely interested in all the affairs of their time and country, and whose special aim it was to warn their countrymen of the painful results of wrong doing, to the individual and the nation, and to hold before them as an encouragement to right living the blessed fruits of righteousness, you would have done much toward preparing them to read, to study understandingly, the Scriptures.

Christ was a patriot and a reformer. He loved his country with all the intensity of a loyal faithful Hebrew. He loved humanity, and felt keenly all the wants and sorrows of his kind. He lived at a time of special agitation. The quick pulses of social and political revolution throbbed in brain and blood. The very air seemed to quiver with the electric life of great events. He was a prophet and could forecast the coming storm. He spoke just as one like him must speak in the midst of such sins, and needs, and gathering gloom. He spoke for all time, as all great prophets and reformers do. But he spoke with special reference to the conditions and needs of his own time. His parables and precepts, his warnings and threatenings, his earnest appeals and his words of love and cheer, all took their special form in the mould of events. You must give these facts their legitimate bearing, if you would read understandingly the words of the Saviour.

We will pursue the investigation in this paper. There are some declarations of Jesus which are believed by many to teach the doctrine of endless punishment. We will examine them with all care and candour, and learn if we can their real meaning.

Let us begin with the oft-repeated text, "He that believeth and is baptised shall be saved, but he that believeth not shall be damned."

If you were to put the question in any so-called orthodox Sunday-school, "What do faith and obedience save men from?" the answer from nine-tenths of the pupils would be "*hell.*" If you were to put this question to the pastors of those Sunday-schools, with great unanimity of suffrage they would tell you that "the salvation of the gospel, its deliverance from the penalty of God's law, from deserved wrath and punishment, from a place of endless suffering in the future state of existence." Salvation means to them, salvation from future punishment, and damnation wherever they find it in the Scriptures, and all the terms significant of penalty, suggest the seething flame and the knawing worm hereafter.

Now I want to say emphatically, that there is not a text between the lids of the Bible that even intimates that Jesus came to save the soul from

endless punishment, to save it from *deserved* punishment, or to save it from *punishment* at all. The salvation of the gospel consists in deliveranoe from *darkness*, *unbelief*, and *wickedness*. The New Testament abounds in such declarations as these, "Thou shalt call his name Jesus, for he shall save his people from their *sins*." "Behold the lamb of God who taketh away the *sin* of the world." "I am come a light into the world, that whosoever believeth in me should not walk in darkness but should have the light of life." He that believeth and is baptised, *is* saved from doubt, from distrust of God's goodness, from the evils of the world. He that believeth not is *damned*, yes damned *already*. I have the authority of Christ for this statement. The Greek word katakrino here translated damned, corresponds precisely with the English word condemned. It is usually thus translated. You get at its meaning in the following words of Jesus, where it is the same terms in the original. "For God sent not his son into the world to *condemn* the world, but that the world through him might be saved. He that believeth on him is not *condemned*, but he that believeth not is *condemned* already, because he hath not believed in the name of the only begotten son of God." You see that the damnation, the condemnation of the unbeliever is not reserved for another state of existence. Its penal fires are already around him. Its arrows are in his soul. Would you know what it is? Christ shall tell you. "And this is the *condemnation*, that light has come into the world and men loved darkness rather than light because their deeds are evil." There can be no condemnation greater than that—for a man wilfully to close his eyes against the light, to bar and bolt his life against God's blessed truth, and would save his soul, and stumble on through life amid the gloom of unbelief and iniquity, when he might live upon the mountain top of truth and purity and eternal life.

Eternal Life! Here is another expression which is associated in the minds of many with a future state of existence. They would be surprised if you should tell them that they might inherit and enjoy eternal life here and now. And yet this is precisely what Christ does tell them. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Verily, verily I say unto you, he that heareth my word and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but is passed from death unto life." Eternal life is true life. It is spiritual life. It is life conformed to the will and purpose of the Father. Eternal and everlasting in the Scriptures, describe the quality rather than the duration of the object to which they are applied. A. J. PATTERSON.

Concluded in our next number.

COME, LABOUR ON.

COME, labour on :
Who dares stand idle on the harvest plain,
While all around him waves the golden grain,
And every servant hears the Master say,
"Go, work to-day!"

Come, labour on :
The labourers are few, the field is wide ;
New stations must be filled, and blanks supplied :
From voices distant far, or near at home,
The call is "Come."

Come, labour on :
The enemy is watching, night and day,
To sow the tares, to snatch the seed away :
While we in sleep our duty have forgot,
He slumbereth not.

Come, labour on :
Away with gloomy doubt and faithless fear !
No arm so weak but may do service here ;
By hands the feeblest can our God fulfil
His righteous will.

Come, labour on :
No time for rest, till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done!"

Come, labour on :
The toil is pleasant and the harvest sure ;
Blessed are those who to the end endure ;
How full their joy, how deep their rest shall be,
O Lord, with Thee !

WAYSIDE GATHERINGS.

WHAT IS GENTILITY?—The distinguished Governor Morris was asked for the best definition of a gentleman. He answered, "You will find it in Psalm xv."

HOW HAPPINESS IS FOUND.—A well-known divine, in his wise old age, once said to a newly-married pair, "I want to give you this advice, my children—don't try to be happy. Happiness is a shy nymph, and if you chase her you will never catch her; but just go quietly on and do your duty and she will come to you."

CLOTHES AND HOUSES.—Says the *Pall Mall Gazette:* "In a report by Consul Livingstone on Old Calabar, West Coast of Africa, he mentions that a Jesuit mission was established on the mountains for the benefit of the Bubes or aborigines of Fernando Po. The wants of these people are a cheap musket, a little powder and shot, pipes, tobacco and rum. The Padre Campillo lived for years with them and learned their language. While travelling among their scattered hamlets, his dinner for many a day was a yam baked in the ashes and eaten with a little salt he carried in his pocket. Very hard did the padre try to persuade them to improve their condition by working a little. They wore no clothing. One day the padre said, 'If you were to work a little more you could get clothes and houses like white men.' 'But,' replied the Bubes, 'we don't want to live inside clothes and houses. You white men work and make slaves of yourselves to buy clothes and houses; we are wiser, and live as God made us, like the birds and beasts.'"

THE NUMBER OF THE MARTYRS.—According to the calculations of some, about two hundred thousand suffered death in seven years under Pope Julian; no less than a hundred thousand were massacred by the French in the space of three months; the Waldenses who perished amounted to one million; within thirty years the Jesuits destroyed nine hundred thousand; under the Duke of Alva, thirty-six thousand were executed by the common hangmen; a hundred and fifty thousand perished in the Inquisition, and a hundred and fifty thousand by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, burned, starved, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastile, or others of their Church or State prisons. According to some, the whole number of persons massacred since the last few centuries amounts to fifty millions! —*Arvine.*

GENTLEMAN.—The word "gentleman" occurs four hundred and fifty-two times in Shakespeare; but the word "gent" is not found in any of his writings.

CONSCIENCE.—A good conscience is better than two witnesses—it will consume grief as the sun dissolves ice. It is a spring when you are thirsty, a staff when you are weary, a screen when the sun burns, and a pillow in death.

A SAD STATE.—A gentleman who asked an American boy which State he lived in, expecting to have a geographical answer, received a theological one: "A state of sin and misery." The boy must have just returned from a revival meeting.

WORTH KNOWING.—The Treasurer of the United States Government, who has had twelve years' experience of the value of women in public offices, says "that women are worth ten times as much as the men for detecting counterfeits. A man always has a reason for a counterfeit," says the general, "but he is wrong half the time. A woman never has a reason. She says 'tis counterfeit because it is counterfeit; and she is always right, though she could not tell how she found it out if she were to be hung for it."

WHO DESIRE OUR FAITH TO BE TRUE.—Dr. Olshamsen, the celebrated German commentator, says, "Universalism has a deep root in all noble minds, it is the utterance of a longing for perfected harmony in the universe." All good and holy beings desire that our faith may prove to be the truth of God. Survey the whole world and wherever God's noblest creature finds a home; on the heights of the Andes, on the burning plains of Arabia, or the frozen regions of the north, there is found one ruling desire in his heart, and that is for the final restoration of the whole human family to holiness and happiness.

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Printed by GEORGE REVEIRS, successor to SAMUEL TAYLOR, Graystoke-place, Fetter-lane, London, and the trade supplied by EDWARD T. WHITFIELD, 178, Strand, London.